

[91 cont.]

582 promiscuity of gatherers corroborative of the ideas of Morgan,
is very far from being simple, tending more to confirm the ideas
of Kirchoff regarding the greater restriction and regulation of
marital relations in societies having a rudimentary economy.
In all Seri marriages close consanguineous relatives seem to be
avoided. More precisely, a classification of relatives is estab-
582 lished, from which only one group can provide a spouse. To
621 differentiate the Seri system from clan systems and marital
601 classes, in which each member belongs to a fixed class in rela-
tion to all the other members, in this system the classification
varies with respect to the position of each person, that is to say,
it is a true system of kinship. The factors of sex, polarity,
generation, relative age, affinity, and consanguinity are in-
volved in it, acting to deny or permit the possibility of mar-
riage. Perhaps because of the small size of the Seri group,
only within which are marriages concluded, the kinship system
results in a clear identification of all persons by terms that are
functions of marital relationships: approximately 50 per cent
are excluded for being of the [92] same sex; 30 per cent for
being of a distinct generation (very few aged or very young);
the consanguineous relatives close to the affinal relatives and
married persons are also excluded, leaving only so many persons
as possible mates, a situation that is reflected in the kinship
terminology.

582 It is not that sexual relations may be prohibited, for
[837] there is relative freedom in extramarital, including prenuptial,
[836] sexual relations, but the "marriage" association, sanctioned by
the society and for which there is strong community pressure,
has the limitations mentioned. And it tends to be realized, in
spite of the disadvantages of the disappearance of sexual liberty,
avoidance of near affinal relatives, and the economic obliga-
tions that begin upon the conclusion of the marriage.

156 With regard to individual development, this social struc-
155 ture is of such nature that it has well integrated cultural ele-
ments that create a very special personality, characterized by
improvidence, emotional instability, inconstancy, and feelings
of security, dispossession, and dependence.

[92 cont.]

156 They are principally the result of influences that act dur-
 854 ing the first years of life: constant contact of the skin with that
 ●155 of adults; immobilization of the extremities by cloth wrappings;
 provision of a permanent support in the form of a cradle to
 which the child is fastened; constant attention to his alimentary
 needs, and continuous supervision of his actions.

155 "Give me bread," "give me coffee," "you have food, I
 156 am hungry," "why do you keep food?" "that's the way things
 are," etc., are very common expressions that manifest the
 Seri personality.

000 On the other hand, from the practical point of view (3),

226 3. For the present fishing promoters, the
 439 Seri personality is a serious obstacle: be-
 cause of the wealth of marine fauna, the
 competent Seri obtain a good catch in a
 few hours, and their earnings permit them
 to live several days, which would be multi-
 plied if the yori would not resort to the sale
 of marijuana at excessive prices to obligate
 them to work.

[276] it has to be greatly altered, above all in so far as it influences
 the personality, in order to raise the Seri standard of living,
 changing their habits, ideas, and values.